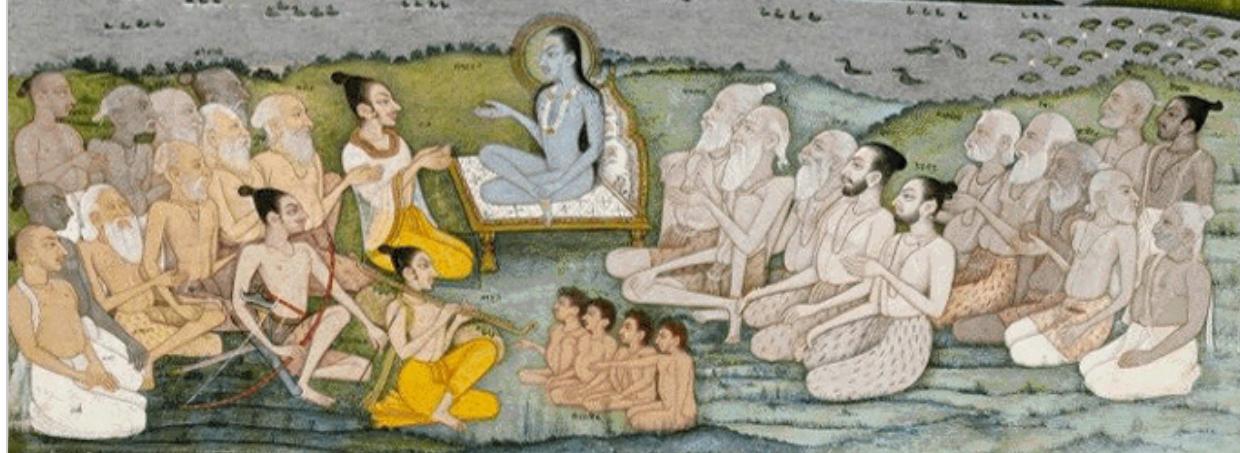


# Nityam Bhagavata-sevaya

An e-magazine to spread the glories of Srimad Bhagavatam



Bhaimī Ekādaśī

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"O brother, if you want to buy the Holy Name, then go with me. We must go to the presence of that great soul, Nityananda. Lord Nityananda is greatly merciful. Taking only one's faith, He gives the highest ecstasy. If Nitai sees only once tears in the eyes while chanting the name "Gaura", then He gives all resources to that person. He gives the pure teachings of Krishna to everyone and does not care for one's birth, wealth, knowledge and strength. There is no more fear of the age of Kali. The merciful Nityananda gives the Holy Name to even the candalas. Bhaktivinoda calls out "Except for the lotus feet of Lord Nityananda there is no other shelter!"

— *Srila Bhaktivinode Thakur*  
*Dalalera-gītā (The Song of the Broker)*

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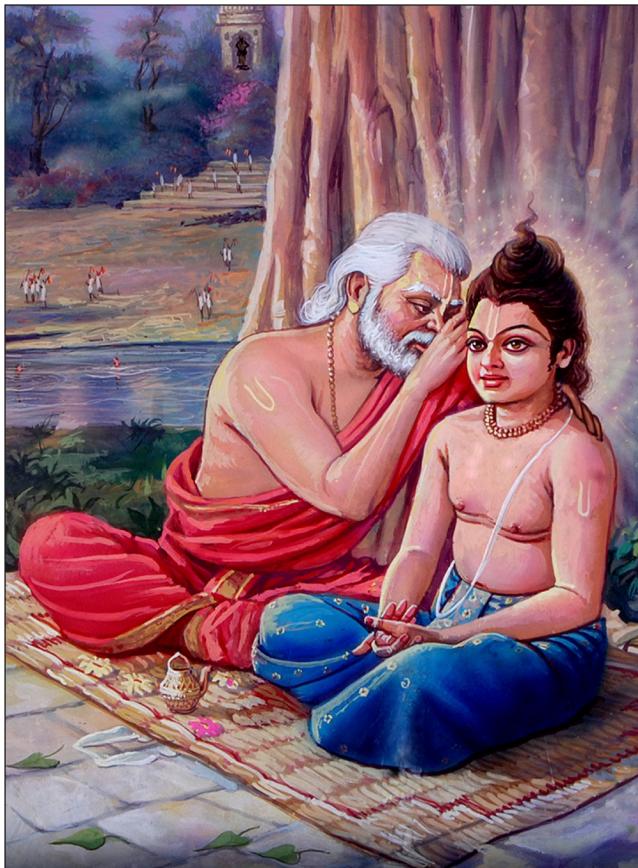
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**NITYANANDA PRABHU -  
THE MOST MUNIFICENT INCARNATION**  
*His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupada*

In his *Anubhasya*, Srimati Bhaktisiddhanta Sarasvati Thakur writes, "There is a class of so-called devotees called *prākṛta-sahajiyās* who think that Nityananda Prabhu is an ordinary human being. They have spread the news that Sri Chaitanya Mahaprabhu ordered Nityananda Prabhu to return to Bengal from Orissa just to marry and beget children. This is certainly a great offense against Nityananda Prabhu."

Such an offense is called *pāsānda-buddhi*, or an atheistic remark. Offenders consider Nityananda Prabhu to be like one of them, an ordinary human being. They do not know of Nityananda Prabhu's identity with the *viṣṇu-tattva*. Thinking Nityananda Prabhu to be an ordinary human being is the business of mental speculators known as *kunapātmā-vādīs*. These people accept the material body, which is a bag of three material elements (*kunape tri-dhātuke*), as themselves. They think that Nityananda Prabhu's body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those

nityāṁ bhāgavata-sevayā

who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityananda Prabhu, being the expansion of Sri Chaitanya Mahaprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the *prajāpatis*, who were ordered by Brahma to increase generations. Nityananda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this idea, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by *sahajiyās* or other professional distributors of Krishna-bhakti.

—*Caitanya-caritāmṛita Madhya 15.43, Purport by His Divine Grace A.C.Bhaktivedanta Swami Srila Prabhupada.*

**IF YOU DO NOT BELIEVE IN LORD NITYANANDA,  
YOU WILL FALL DOWN**  
*Srila Krishna das Kaviraj Goswami*

Lord Nityananda Prabhu had a servant named Sri Minaketana Ramadasa, who was a reservoir of love. At my (Krishna das kaviraj goswami's) house there was *sāṅkīrtana* day and night, and therefore he visited there, having been invited. Absorbed in emotional love, he sat in my courtyard, and all the Vaishnavas bowed down at his feet. In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them. When someone saw the eyes of Minaketana Ramadasa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Minaketana Ramadasa. Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling. Whenever he shouted aloud the name Nityananda, the people around him were filled with great wonder and astonishment.

One respectable brahmana named Sri Gunarnava Misra was serving the Deity. When Minaketana was seated in the yard, this brahmana did not offer him respect. Seeing this, Minaketana Ramadasa became angry and spoke. "Here I find the second Romaharshana-suta, who did not stand



to show honor when he saw Lord Balarama." After saying this, he danced and sang to his heart's content, but the brahmaṇa did not become angry, for he was then serving Lord Krishna. At the end of the festival Minaketana Ramadasa went away, offering his blessings to everyone. At that time he had some controversy with my brother. My brother had firm faith in Lord Chaitanya but only a dim glimmer of faith in Lord Nityananda. Knowing this, Minaketana Ramadasa felt unhappy in his mind. I then rebuked my brother. "These two brothers," I told him, "are like one body; They are identical manifestations. If you do not believe in Lord Nityananda, you will fall down."

"If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other". Thus Minaketana Ramadasa broke his flute in anger and went away, and at that time my brother fell down. I have thus described the power of the servants of Lord Nityananda. Now I shall describe another characteristic of His mercy.

That night Lord Nityananda appeared to me in a dream because of my good quality in chastising my brother. In the village of Jhamatapura, which is near Naihati, Lord Nityananda appeared to me in a dream. I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head. "Arise! Get up!" He told me again and again. Upon

rising, I was greatly astonished to see His beauty. He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself. He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head. He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck. His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant. His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel. His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Krishna, Krishna" in a deep voice. His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees. His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Krishna, Krishna," absorbed in ecstatic love. Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved camara fans around Him. Thus I saw such opulence in Lord Nityananda Svarupa. His wonderful form, qualities and pastimes are all transcendental. I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityananda smiled and spoke to me as follows. "O my dear Krishnadasa, do not be afraid. Go to Vrindavana, for there you will attain all things." After saying this, He directed me toward Vrindavana by waving His hand. Then He disappeared with His associates. I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come. I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vrindavana at once. That very second I started for Vrindavana, and by His mercy I reached there in great happiness. All glory, all glory to Lord Nityananda Balarama, by whose mercy I have attained shelter in the transcendental abode of Vrindavana!

— Caitanya-caritāmṛita Adi 5.161-200,  
Srila Krishna Das Kaviraj Goswami





**“THE DIVINE COMMAND OF SRI GODRUMA-CANDRA”**

*Srila Bhaktivinode Thakur*

*apāra-rasa-payonidhi akhila-rasāṁṛta-mūrti  
gauḍa-jana-citta-cakora-sudhākara  
śrī-śrī-śacī-nandana mahāprabhu*

Sri Chaitanya Mahaprabhu, who is an ocean of limitless transcendental rasa, who is the embodiment of all nectarean mellites, who is the ambrosia-producing moon attracting the chakora-bird minds of the Bengali devotees, who is the dear son of Mother Saci... one day showed His mercy to all created beings by giving the following command to Sriman Nityananda Prabhu and Sri Haridasa Thakur. As recorded in the *Caitanya-Bhāgavata*, *Madhya-Khanda* (13.8-10):

*śuno śuno nityānanda, śuno haridās  
sarvatra āmār ājñā koroho prakāś  
prati ghare ghare giyā koro ei bhikṣā  
bolo 'Krishna', bhajo Krishna, koro Krishna-śikṣā*

“Listen, listen, Nityananda! Listen, Haridasa! Make My command known everywhere! Go from house

*nityāṁ bhāgavata-sevayā*

to house and beg from all the residents, ‘Please chant Krishna’s name, worship Krishna, and teach others to follow Krishna’s instructions.’ Do not speak, or cause anyone to speak, anything other than this.”

In order to carry out this command, Prabhu Nityananda and Thakur Haridasa took the help of other devotees and went from house to house preaching the glories of the holy name. In the series of statements—*bolo kṛṣṇa*, *bhajo kṛṣṇa*, *koro kṛṣṇa-sikṣa*—there are three different commands evident. The meaning of the command *bolo Krishna* is: “He jīva! Always chant the name of Krishna.” The meaning of *bhajo kṛṣṇa* is: “He jīva! Cause the flower of the holy name to blossom into the expanding petals of Krishna’s *rupa*, *guṇa*, and *līlā*, and thus enjoy that flower-like *nāma*” The meaning of the command *koro kṛṣṇa-sikṣa* is: “He Krishna-bhaktas! Become endowed with the knowledge of *sambandha-abhidheya-prayojana*, and relish the supreme rasa which is the honey-nectar of that name-flower.”

Mahaprabhu’s order is simply this—that everyone should incessantly chant harinama. Incessantly chant harinama—the meaning of this command is not that people should always chant the holy name while completely desisting from all bodily activities, household duties, and dealings with others. By ceasing all actions of bodily maintenance, the body will be destroyed in a short while. In the context of this command, then, how should one engage in harinama? Since the Lord gave humanity the command to incessantly take the holy name, then the true meaning is that everyone, whether grīhastha or sannyasi, vanaprastha or brahmachari, brahmana or kshatriya, vaisya or sudra, low-born or mleccha, and so forth—all people should remain in their respective situations and chant harinama. Verily this is the only meaning. It is necessary to nicely remain in one’s own natural situation because that position facilitates the proper performance of one’s activities for bodily maintenance, and thus the body will not expire untimely. Bodily maintenance requires dealing with others. It is essential that all such actions be observed in a pure and undisturbed fashion. Then all of these things will be conducted very nicely. When Sri Nityananda Prabhu was preaching the first command of Sri Mahaprabhu, He spoke in the following manner:

*kohena prabhur ājñā dākīyā dākīyā*

*“bolo 'Krishna', bhajo Krishna, loho Krishna nām  
Krishna mātā, Krishna pītā, Krishna dhana-prāṇ*

tomā sabā lāgiyā kṛṣṇer avatār  
heno Krishna bhaja, saba chādo anācār”

Nityananda and Haridasa repeated the Lord's command by calling out to everyone, “Chant Krishna, worship Krishna, and accept Krishna's holy name from others. Krishna is your mother, Krishna is your father, and Krishna is the treasure of your life-breath. Krishna has incarnated just for your benefit, so please worship this merciful Krishna and give up all sinful activities.” (*Śrī Chaitanya Bhāgavata, Madhya 13.82-84*)

After receiving the command to preach the holy name (*nām-prachār*), Prabhu Nityananda and Thakur Haridasa went from village to village, house to house, and began proclaiming, “He jīva! Lord Krishna is verily the life of your life, and Lord Krishna's name is verily the treasure of your life. All of you please deliberate incessantly on that holy name. Living thus absorbed, the only other thing of concern is to see that no sinful behavior contaminates your actions of bodily or household maintenance.” The meaning of the word *anācār* is *asadācār*, or activities of impious nature. There are many different types of sinful behavior that are classified as *asadācār* or *anācār*, such as: speaking lies, thievery, wantonness, doing harm to others, killing any living being, disrespect for superiors, and so forth. Sri Nityananda Prabhu has personally explained the meaning of the word *anācār* as follows (*Śrī Chaitanya Bhāgavata, Antya-Khaṇḍa 5.685-686*):

śuno dvija, jateka pātaka kaili tui  
ārjadi nā koris, saba nimu mui  
para-hiṁsā, dākā-curi, saba anācār  
chādo giyā ihā tumi, nā koriho ār

“Listen, O brahmaṇa! You have performed many sinful actions. If you abstain from committing these any further, then I forgive them. Doing harm to others, committing theft—all these things constitute sinful behavior. Now give up such actions, and do them no more.”

While repeating the command to engage in chanting harinama, Lord Nityananda gives negative advice regarding abstention from *anācār* or impious activities; the counterpart of this is to give instructions on chanting harinama while offering positive advice for performing *sadācār* or pious activities (5.687-688):

dharma pathe giyā tumi loho harinām  
tabe tumi anyere koribā paritrān  
jata saba dasyū cora dākiyā āniyā  
dharma-pathe sabāre laoyāo tumi giyā

“Embarking upon the path of dharma, chant the holy name of Lord Hari. Then you will also deliver others. Now please go and call as many thieves and criminals that you can; gathering them together, cause them to similarly adhere to the path of dharma.”

Nityananda Prabhu said, “He vipra! Just give up the path of irreligiosity (adharma) once and for all. Do not perform any further sinful actions. However, by renouncing adharma alone you should not live carelessly, but rather make a positive endeavor to accept the path of dharma.” The principles of dharma are described in the *Śrīmad-Bhāgavatam* as follows (7.11.8-12):

satyāni dayā tapaḥ śaucaṁ  
titikṣeṣā śamo damaḥ  
ahiṁsā brahmācaryāni ca  
tyāgaḥ svādhyāya ārjavam  
santoṣaḥ samadīk-sevā  
grāmyehoparamaḥ śanaiḥ  
nṛṇām viparyayehekṣā  
maunam ātma-vimarśanam  
annādyādeḥ sariwibhāgo  
bhūtebhyaś ca yathārhataḥ  
teṣu ātma-devatā-buddhiḥ  
sutarāni nṛṣu pāṇḍava  
śravaṇāni kīrtanāni cāsyā  
smaraṇāni mahatāni gateḥ  
sevejyāvānatir dāsyam  
sakhyam ātma-samarpaṇam  
nṛṇām ayanī paro dharmāḥ  
sarveśāni samudāhṛtaḥ  
trīṇīśal-lakṣaṇavān rājan  
sarvātmā yena tuṣyati

Narada said, “He Yudhiṣṭhira! The following thirty types of religious duties should be performed by those who have obtained the human form of life: truthfulness (*satya*), compassion (*dayā*), exertion in pious austerities (*tapa*), cleanliness (*śauca*), tolerance (*titikṣā*), seeing [discernment of what is proper or improper] (*īkṣā*), mental restraint (*śama*), sense control (*dama*), non-violence (*ahiṁsā*), celibacy (*brahmācarya*), renunciation [giving in charity] (*tyāga*), study of the Vedas (*svādhyāya*), simplicity (*ārjava*), satisfaction (*santoṣa*), service of saintly persons who have equal vision (*sama-*

*dyk-sevā*), gradual detachment from worldly household life (*grāmyehoparama śanaiḥ*), deliberation on the degradation of fallen worldly souls (*nṛṇāṁ viparyayehekṣā*), abstinence of useless topics of conversation (*mauna*), searching for the true self as different from the material body (*ātma-vimarśana*), distribution of grains and other foodstuffs to appropriate recipients (*annādyādeḥ sariwibhāgo bhūtebhyaś ca yathārhataḥ*), seeing all living beings in relationship to Krishna, and especially those in the human form (*teṣv ātmadevatā-buddhīḥ sutarām nṛṣu*), hearing topics of Lord Hari (*śravāṇa*), chanting His glories (*kīrtana*), remembrance (*smarana*), rendering service (*sevā*), offering worship (*pūjā*), offering prayers (*vandana*), becoming a servant (*dāsyā*), becoming His friend (*sakhyā*), and offering unto Him the totality of one's very being (*ātma-samarpana*). O King, these qualifications must be acquired by human beings, for this satisfies the Supreme Lord, the Supersoul of all." O brothers! For the purpose of passing your lives nicely, please desire to engage in these activities that constitute the principles of dharma. Just behave honestly in this way, and incessantly remain absorbed in harinama—this is my only advice to you.

—*Srila Bhaktivinoda Thakur, Śrī-Śrī-Godruma-Candrer Ājñā Bengali prose from the Third Chapter of Vaisnava-Siddhānta-Mālā*

### THE GLORIES OF LORD NITYANANDA

*Srila Vrindavana Das Thakur*

When Mahaprabhu understood that Nityananda arrived at the house of Nandana Acarya, He immediately went there with His associates and offered Him obeisances. Sri Nityananda Prabhu, who is nondifferent from Sri Baladeva, enacted the pastime of relishing the beauty of His eternally worshipable Sri Gaurasundara through all His senses. In order to reveal the glories of Nityananda Prabhu, Sri Gaurasundara, who is the Supersoul of everyone, instructed Srivasa to recite a verse from *Śrīmad Bhāgavatam*. Understanding the hint of the Lord, Srivasa recited a verse describing Krishna's Vrindavana pastimes, whereupon Sri Nityananda, who is the personification of ecstatic love, fell unconscious to the ground. According to the instructions of Mahaprabhu, Srivasa Pandita continued reciting verses, and after some time Nityananda Prabhu regained His consciousness, yet He again fell to the ground. Everyone became frightened and prayed to Krishna for His protection.

ṇityaṁ bhāgavata-sevayā

When various transformations of love of God manifested in the body of Nityananda, everyone assembled there became stunned on seeing those symptoms and attempted to hold Him still. When they failed in their attempts, Mahaprabhu personally took Nityananda on His lap. After a while, when Nityananda regained His external consciousness, the Vaishnavas became jubilant. When Gadadhara, who knows Nityananda's glories, saw the apparent contradiction, in other words, when he saw the same Nityananda who in the form of Ananta serves Gaurasundara in His ten different forms is today lying on the lap of Mahaprabhu, he began to smile within his mind. After seeing Nityananda, Gaurasundara disclosed Nityananda's confidential characteristics through various words of praise.

After the two sufficiently conversed with each other through gesture, the Lord asked Nityananda where He came from. While describing His travels to the holy places, Nityananda Prabhu revealed the purpose of Mahaprabhu's appearance. In other words, He personally disclosed that Mahaprabhu is nondifferent from the son of Nanda Maharaja and has now appeared in Navadvipa in His most magnanimous form. On hearing the conversation between Mahaprabhu and Nityananda, the devotees began to contemplate in various ways. Although they did not understand the confidential meaning of Their conversation, they nevertheless understood that both were long known to each other and both were worshipable Lords. Although Nityananda Prabhu belongs to the category of 'worshipable,' He eternally engages in various services to Sri Gaurasundara, who is nondifferent from the son of Nanda Maharaja. No one is qualified to serve Gaurasundara without the mercy of Nityananda. The body of Nityananda Prabhu is nondifferent from that of Sri Gaurasundara. Those who desire to cross the ocean of material existence and merge in the ocean of devotional service should take shelter of the lotus feet of Sri Nityananda, for this is the only means to achieve the desired goal.

—*Caitanya Bhāgavata, Madhya Khaṇḍa, Chapter Four,*  
*The revelation of Nityananda's glories*

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